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CHINESE REPOSITORY.

VOL. III.

FROM MAY 1834, TO APRIL 1835.

CANTON:
PRINTED FOR THE PROPRIETOR'S.
.....
1835.

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CHINESE REPOSITORY.

 VOL. III. — JUNE, 1834. — No. 2.

ART. I. *The state religion of China; objects of the governmental worship; the ministers or priests, and the preparation required for their service; sacrifices, offerings and ceremonies; and penalties for informality.*

The Chinese have no generic term for religion. The word *keou*, which means to teach, or the things taught, doctrine or instruction, is indeed applied by them to the religious sects of Tuou and Budha, as well as to the ethical sect of Confucius. And they apply this same word also to Mohammedans and Christians. But they do not apply it to the *state religion*; for that does not consist of doctrines which are to be taught, learned and believed; but of rites and ceremonies. It is entirely a 'bodily service,' which however tacitly implies the belief of some opinions; though to have correct opinions, according to some prescribed rule or articles of faith, forms no part of the system. The state religion, as practiced by the court at Peking and by the provincial governments, is contained in the code of laws, called *Ta tsing hwyteén*, and in the *Ta tsing leuhle*, under the head *le*, rules of propriety and decorum or rites and ceremonies, and in the subordinate division *tse sze*, sacrifices and offerings. From these two works we shall briefly specify; 1. the persons or things to whom these sacrifices are presented, or the objects of governmental worship; 2. the ministers or priests, who offer these sacrifices, and the preparation required of them for the performance of this religious service; 3. the sacrifices and offerings, the times of presenting them and the ceremonies accompanying them; and, 4. the penalties for informality, or defective performance of the state religion.

First, we are to speak concerning the objects of worship, or things to which sacrifices are offered. These are chiefly things, although persons are also included. The state sacrifices are divided into three classes; first, the *ta sze*, or great sacrifices; second, the *chüng sze*, or medium sacrifices; and third, the *seou sze*, or little sacrifices. These last are also denominated *keun sze*, the crowd or herd of sacrifices; the word *keun*, 'a flock of sheep,' being used as a noun of multitude.

In the following list, the 1st, 2d, 3d, and 4th are the objects or classes of objects to which the great sacrifices are offered; from the 5th to the 13th are those to which the medium sacrifices are offered; those of the 14th and onward, have right only to the little sacrifices.

1. Teën, the heavens or sky. This object of worship is otherwise called the azure heavens; and hwang kung yu, 'the imperial concave expanse.'

2. Te, the earth. This, like the heavens, is dignified with the epithet imperial.

3. Tae meaoü 'the great temple' of ancestors. This title is used to include all the tablets contained therein dedicated to the manes, or shades of the deceased emperors of the present dynasty. This triad of titles, teën, te, tae meaoü, always placed together on a level in respect of dignity at the grand sacrifices, are also worshiped apart. The lines or columns of Chinese characters being read from top to bottom, dignity is always denoted by the height of the title; which corresponds in some degree to our use of capital letters. Inferiority of rank or dignity is marked by the title being placed one or more characters lower. Heaven, earth, and ancestors, as objects of worship and of equal rank and dignity, are placed on a level, and one or more characters higher than other objects, as the sun, moon, stars, &c. An idea of this may be conveyed to the reader, by the position of the words in lines, thus:

Heaven, Earth, Ancestors,

Sun, Moon, Stars, &c.

4. Shay tseih, the gods of the land and grain; these are the special patrons of each existing dynasty, and are generally located in the fourth place.

5. Jeih, the sun, called also ta ming, the 'great light.'

6. Yuë, the moon, called also yai ming, the 'night light.'

7. Tseën tae te wang, the manes of the emperors and kings of former ages.

8. Seën sze Kungtsze, the ancient master, Confucius.

9. Seën nung, the ancient patron of agriculture.

10. Scën tsan, the ancient patron of the manufacture of silk.

11. Teën shün, the gods of heaven.

12. Tc ke, the gods of the earth.

13. Tae suy, the god of the passing year.

14. Seën e, the ancient patron of the healing art; together with choo jin kwei che tse, the innumerable ghosts of deceased philanthropists, faithful statesmen, eminent scholars, martyrs to virtue, &c.

15. Sing shin, the stars, are sometimes placed next after the sun and moon.

16. Yun, the clouds.

17. Yu, the rain.

18. Fung, the wind.

19. Luy, the thunder.

20. Woo yō, the five great mountains of China.

21. Sze hae, the four seas; i. e. all the waters of the ocean.

} These atmospheric divinities are usually placed in one column.

22. Sze tuh, the four rivers.
23. Ming shan, famous hills.
24. Ta chuen, great streams of water.
25. Ke tuh, military flags and banners.
26. Taou loo che shin, the god of the road where an army must pass.
27. Ho paou che shin, the god of cannon.
28. Mun shin, gods of the gate.
39. How too che shin, the queen goddess of the ground.
30. Pih keih, the north pole, &c., &c.

From this specimen it is apparent that in the Chinese state religion, the material universe, as a whole, and in detail, is worshiped; and that subordinate thereto, they have gods celestial, and terrestrial, and ghosts infernal; that they worship the work of their own hands, not only as images of persons or things divine, but human workmanship for earthly purposes, as in flags and banners, and destructive cannon. That the *material universe* is the object of worship appears not only from the names of those several parts which have been given above; but also from other circumstances. Thus the imperial high priest, when he worships heaven, wears robes of azure color, in allusion to the sky. When he worships the earth, his robes are yellow to represent the clay of this earthly clod. When the sun is the object, his dress is red, and for the moon, he wears a pale white. The kings, nobles, and centenary of official hierophants wear their court dresses. The altar on which to sacrifice to heaven is round, to represent heaven; this is expressly said. The altar on which the sacrifices to the earth are laid, is square; whether for the same wise reason or not, is not affirmed. The "prayer-boards," *chuhpan*, are of various colors for the same reason as the emperor's robes. In the worship of the heavens, an azure ground with vermilion letters is used; in the worship of earth, a yellow ground is used with black characters; for the worship of ancestors, a white ground is required with black characters; for the sun, a carnation, with vermilion characters; and for the moon, a white ground with black characters.

We proceed now to the second part of our subject, and notice the sacred persons who perform the rites of sacrifice. The priests of the Chinese state religion are the emperor himself, who is the high priest, the 'pontifex maximus;' and subordinate to him, the kings, nobles, statesmen, and *pih kwan*, (as they phrase it,) the centenary or crowd of civil and military officers. The *joo keaou*, or sect of philosophers, monopolize both the civil and sacred functions. At the grand state worship of nature, neither priests nor women are admitted; and it is only when the sacrifice to the patroness of silk manufactures takes place by itself, that the empress and the several grades of imperial concubines, princesses, &c., may take a part.

It is required of the Chinese hierophants, that they be free from any recent legal crime, and not in mourning for the dead. For the first

order of sacrifices they are required to prepare themselves by ablutions, a change of garments, a vow, and a fast of three days. During this space of time they must occupy a clean chamber, and abstain; 1. from judging criminals; 2. from being present at a feast; 3. from listening to music; 4. from cohabitation with wives or concubines; 5. from inquiries about the sick; 6. from mourning for the dead; 7. from wine; and 8. from eating onions, leeks or garlic. "For," says the annotator, "sickness and death defile, while banqueting and feasting dissipate the mind, and unfit it for holding communion with the gods."

The victims sacrificed and the things offered, form our third topic. The animal or bloody sacrifices for heaven and earth are divided into the four following classes: 1. A heifer or new tsze, 'a cow's child;' 2. a bullock or new foo, 'a cow's father;' 3. oxen generally; 4. sheep or pigs. The things offered are chiefly silks, on which we do not dwell. "The Greeks sacrificed the ox, hog, sheep, kid, cock, and goose. The victims were to be 'sana et integra.' The different deities had the proper victims. Jupiter, an ox five years old. Neptune, a black bull, a hog and a ram. Minerva, a heifer and an ewe. Esculapius, a she-goat and a cock." The Chinese also require that the victims should be whole and sound, and they prefer an azure-black color. For the grand sacrifices the victims are to be purified nine decades or cleansed ninety days; for the medium classes, three decades; and for the herd or flock of sacrifices, one decade, or ten days. We do not perceive any ceremonies connected with killing the victims. There are no wreaths or garlands as there were among the Greeks, nor as among the Jews any sprinkling of blood, particularly mentioned. The victims seem to be simply butchered the day before they are to be offered and dressed, we rather think, ready to be distributed (after being laid on the altar,) among the hungry participators of the tse fuh jow, 'the sacrificial blessed flesh,' which the civil and military priesthood will no doubt relish after a three days' fast. The times of sacrifice are specified as follows. Those to heaven are offered on the day of the winter solstice; those to earth, on the day of the summer solstice; and the others at regularly appointed times, which it is not important to detail in this sketch.

The ceremonies of this grand worship of nature, this 'natural religion,' consist in bowing, kneeling, and knocking the head against the ground, or in Chinese, pae, kwei, kow. In those sacrifices in which the emperor officiates, in propria persona, he never knocks his head against the ground. What he requires of the greatest monarch on earth, he will not give to the greatest, 'supremest' thing that he worships. The three kneelings and nine knockings of the head against the ground he turns into three kneelings and nine bows. The kow or the pae, i. e. the knocking or the bowing seems to make a material or rather a *feeling* difference in the estimation of his majesty.

The last topic upon which we proposed to remark, is the penalty

of informality. The punishment annexed to the neglect of due preparation, imperfect victims, &c., is either forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which can be avoided by the payment of a very small sum of money. There is not the least allusion to any displeasure of the things or beings worshipped. There is nothing to be feared but man's wrath; nothing but a forfeiture or a fine. The fines in these cases are rated according to the number of blows adjudged to the delinquent. But while such is the easy penalty of these philosophical legislators and hierophants in cases where they themselves offend; the ease is far different if any of the common people presume to arrogate the right of worshipping heaven, and announcing their affairs thereto, or of lighting lamps to the seven stars of ursa major, &c.; they shall be punished, *bona fide*, with 80 blows or strangulation. For the state religion, and the objects of worship proper for monarchs and philosophers are not to be desecrated and dishonored by vulgar adoration. Ye vulgar plebeians, go and worship things suited to your station; arrogate not the right of worshipping the supreme powers!

Thus we have given a sketch of the state religion of China; and though incomplete, yet it is faithful, so far as it goes. And in view of the whole subject we would say one word to the deist, the Romanist, the conformist, and the voluntary christian of the western world. To the deist we say, look at Chinese deism. Say, is it such as you approve? Or does it require some revelation, direct or indirect, to set it right? To the Romanist we say, if you may worship departed saints or worthies, or pray to either with the greater or lesser prayer, why may not the Chinese and pagan do the same? To the conformist we say; look at your state religion and state establishments. Will you advise us to conform in the event of our filling an official station? Shall we obey the majority? Shall we submit to the throne? Or shall we be dissenters in China? To the voluntary Christian we say, rejoice, and be grateful; adore and bless Jehovah, your Maker, your Father, your Savior, and your Friend for the revelation of himself which he has sent and induced you to receive. And since the grant is universal, and the last command of Jesus binding on all his servants, use the means which he gives you, to diffuse the knowledge of the Lord throughout the whole extent of creation.

ART. II. *Character of Chinese historical works; inducements to study them; their mythological accounts; vagueness of their early records; accounts of the middle and latter ages; summary of the principal historians.*

No other nation can boast of so long a succession of historians as the Chinese. From the time of Confucius, who was born about B. C. 550, and first collected the ancient records and formed them into a history, to the present, every age has had its historians. Though

many of them are mere transcribers or commentators, a few are found among them whose writings are remarkable for their originality of thought and purity of diction. We are not to expect from them a minute and connected detail of events, for no Chinese historians ever studied this; but they have supplied us with rich and various materials for composing a history of one of the first nations that existed, and tracing its progress from a very ancient period down to our own times. The dry details, and the embellished translations of Chinese historical works, given us by the Jesuits cannot be very inviting to the general reader; nor can any cursory remarks, be considered as satisfactory in this enterprising age. But a wide field is here opened for the researches of the historian. The author who would furnish a good history of China, must wade through more than a thousand volumes of native works, in selecting from which, no small degree of critical skill and accuracy will be required. This at first thought might seem a Herculean task; but a good Chinese scholar will go over these volumes in a short time and fix with ease upon the leading events in respect to which he will wish, when writing, to consult his authorities. The object is worth a few years of close study. How many scholars have spent their lives in studying the histories of Greece and Rome! How many authorities had the writer of the *Decline and Fall of the Roman empire* to consult! And with what assiduity did Niebuhr apply himself to the composition of his Roman history! Both were amply rewarded for their labors, so far as this world could reward them, but it is to be regretted that they were enemies to the saving doctrines of the gospel, and substituted a pagan fate for a divine providence.

As long as we are destitute of a good history of China, we shall be unable to form a correct opinion respecting the people. It is easy to laud them to the skies and to supply the deficiencies which appear in their civil and social institutions by panegyric. This has been the great error of most French writers. On the other hand, it is unjust to cry them down. As they are heathens, ignorant of God, and unacquainted with the sublime impulse to noble actions which is furnished by the love of God, their amiable qualities are of course few compared with those exhibited in more favored countries; but their government, bad as it is, has stood the test of ages, and deserves the attention of every thinking man.

We cannot sympathize with this almost innumerable people, as Christians and philanthropists should do, unless we view them in their true character and condition. In vain shall we endeavor to solve the problem of their long political existence, and to find the secret which has kept them from amalgamating with other nations, if we do not become thoroughly acquainted with their history. The great wall of separation which has been drawn between them and all the other nations of the globe, cannot be sapped to its foundations, till the hidden causes of this national exclusion are discovered. 'The great wall' which she built upon her northern border, proved too weak a barrier against the inroads of her enemies; and her numeri-

cally powerful land and sea forces could never put an effectual stop to foreign invasion; yet China maintains her exclusive system still. Even her Tartar conquerors very soon conformed to her ancient laws, and have been actuated by that spirit of hostility against all friendly intercourse with other nations, which has long characterized the Chinese government. The fondness for foreigners which the people generally exhibit, though in direct opposition to the exclusive system of their rulers, makes it still more surprizing that the government should be able to maintain that system. But we leave the solution of this extraordinary problem to others, and will endeavor to follow for a little while, the thread of Chinese history.

The account given by the Chinese of the mythological era is less extravagant than that given by any other nation, though comprising according to some writers a period of many thousands of years, like the Indian *kulpas*. In assigning a cause of the existence of the world they are greatly at a loss. Ignorant as they are of the true God, they are carried away by their imaginations, and speak of a cause capable of moving inert matter by which the male and female principles, Yang and Yin, were called into being, while continual revolutions produced heaven and earth. For this they are "without excuse," though they never read that, "in the beginning God created the heavens and the earth;" but if, after hearing of his wondrous works, they deny the Author of their being, the Creator of the universe, they will be found still more guilty at his bar. The Roman catholics have repeatedly given them an account of the creation of the world, but they have rejected this reasonable doctrine with disdain, and continue to believe in the absurd pantheism of the yang and yin. In geography and astronomy they have condescended to be instructed by foreigners, but to the science of all sciences, the knowledge of the Divine Being, they, as a nation, have never given their attention.

Hwaenantze, a celebrated Chinese author, discoursing upon cosmogony, says; "Heaven was formless, an utter chaos; and the whole mass was nothing but confusion. Order was first produced in the pure ether; out of the pure ether the universe came forth; the universe produced the air; the air, the milky way. When the pure male principle, yang, had been diluted, it formed the heavens. The heavy and thick parts coagulated and formed the earth. The refined particles united very soon, but the union of those that were thick and heavy went on very slowly; therefore the heavens came into existence first, and the earth afterwards. From the subtle essence of heaven and earth, the dual principles, yang and yin, were formed. The joint operation of yang and yin produced the four seasons; and the four seasons putting forth their generative power, gave birth to all the products of the earth. The warm air of the yang, being condensed, produced fire; and the finest parts of fire formed the sun. The cold air of the yin, being likewise condensed, produced water; and the finest parts of the watery substance formed the moon. By the seminal influence of the sun and moon, the stars were produced. Heaven was adorned with the sun, moon, and stars; the earth has received rain, rivers, and dust."

This is perhaps the most rational theory of cosmogony the sages of China have been able to furnish. The orthodox creed taken from the Yikking, teaches nothing but absurd materialism. "Heaven operates, earth produces, and all things come into existence, &c." Letsze tells us, that "all that has shape, heaven and earth included, was produced by something shapeless, and that the visible world was produced by successive revolutions."

The Woo yun leih neën ke is still more curious in its theory. "When the primeval vapors and ether germinated, there was a commencement of things; heaven and earth were separated; the male and female principles came into existence; the yang scattered the primeval ether, the yin conceived, and man was produced by their union. The firstborn was Pwankoo. At the approach of death, his body was transformed; his breath was changed into wind and clouds; his voice, into thunder; his left eye, into the sun; and his right, into the moon; his limbs became the four regions (poles); his blood and serum, rivers; his sinews and arteries, the earth's surface; his flesh, fields; his beard, the stars; his skin and hair, herbs and trees; his teeth and bones, metals and rocks; his fine marrow, pearls and precious stones; his dropping sweat, rain; and the insects which stuck to his body, became people!"

Our readers will be weary of such nonsense, and we omit various other remarks of the sages respecting Pwankoo. Nor will we trespass upon their patience by giving a detailed account of this mythological era. Philosophers a little more rational divide this period into ten decades which are distinguished by the names of the emperors, who, they say, then ruled the world. Yet they say that China became at a very early period, an empire not unlike what it is at present. Long before the time of Adam, there were academies, and observatories; and the political constitution of the country was so well defined, and so perfect, that very little room remained for improvement!

We cordially agree with Yangtsze in his opinion respecting these remote periods, when he says, "who knows the affairs of remote antiquity, since no authentic records have come down to us? He who examines these stories, will find it difficult to believe them, and careful scrutiny will convince him that they are without foundation. In the primeval ages no historical records were kept. Why then, since the ancient books that described those times were burnt by the first emperor of the Tsin dynasty, should we misrepresent those remote ages, and satisfy ourselves with vague fables? But as every thing (heaven and earth excepted) must have a beginning and a cause; it is clear that heaven and earth always existed, and that all sorts of men and beings were produced and endowed with their various qualities (by that cause). But it must have been man, who in the beginning produced all things (on earth), and whom we may therefore view as the lord. It is from him that rulers derive their dignities."

As long as Yangtsze endeavors to refute the opinions of others, he is rational, but when he would establish his own theory, he falls into the very same errors for which he condemns them. O that we may

learn to prize more highly the revelation of our God, and be the more thankful for this precious gift, when we see the greatest philosophers, while left without this divine light, groping in darkness and able to utter nothing better than absurdities and contradictions.

On examining the writings of various Chinese philosophers who have written respecting this period, we find them by no means inferior to their Grecian contemporaries. But they have less imagination, and therefore do not succeed so well in making the creations of their own fancy pass off as well founded theories. All they aim at in respect to style, is to express their thoughts in quaint, measured language, and the reader often finds no small difficulty in understanding their speculations. Instead of allowing that common mortals had any part in the affairs of the world, they speak only of the emperors who then reigned. They represent them as the sources from which the whole order of things emanated, and other antediluvians as mere puppets who moved at the pleasure of the autocrat. This is truly Chinese. The whole nation is represented by the emperor and absorbed in him. It is considered as the material of which he is the manufacturer, by whose agency it is to be formed for use. If we view Chinese history from this point, and always remember that this is the leading principle which pervades all the writings of Chinese historians, we shall be able to enter more fully into the spirit of their narrations.

There is a great deal of confusion in the history of the times preceding Yaou and Shun (about 2250 B. C.). The great improvements made by Fulihe, Shinnung, and Hwangte, the first of whom reigned about 2830 B. C., precluded the possibility of any further beneficial changes in the government: nevertheless Yaou was not only a reformer, but the founder of a new order of things! Did the deluge mentioned in the Shooking sweep away the inhabitants of China, so that nothing but jungle covered the ground, and a few new settlers from the west contest the possession of the wilderness with the wild beasts? There was surely nothing left, when Yaou came upon the stage, of the high state of civilization attributed to the nation before the flood. They were half savages, almost entirely ignorant of the arts of civilized life. Yaou does not appear to have known that the people were formerly in so flourishing a state. He has to invent for them the necessary arts and to goad them into the practice of them. Whether he is a fictitious character or not, he is represented as having followed those principles of government which every man of sound judgment must approve. His discourses to his statesmen, which are doubtless the production of Confucius, are short and energetic; but so obscure that they often leave the reader to guess their import. Many passages can be explained in different ways, and a look at the ponderous volumes of commentators will convince any one that the interpretation depends in a great degree upon the fancy of the reader. Yet from this work Chinese writers generally have copied continually, and they regard it as containing the quintessence of all their wisdom.

The dynasties of Heä, Shang, and Chow, which continued from

the time of Yaou till the year 255 B. C. are described as having been very similar in their leading features. Their history, except the latter part of the Chow dynasty, was written by the prince of literature, Confucius. He had surely no inventive mind; his thoughts are uniform, and his discourses always aim at the same point. Had he permitted others to think for themselves, Chinese genius naturally vigorous, might have been as varied in its developments, as that of other nations; but Yaou and Shun are his constant theme, and all his philosophical followers seem to know nobody else but Yaou and Shun.

The mass of historical materials relating to this long period is very great. Many of the writers deserve more credit than their great predecessor; they show a better acquaintance with the human heart, and have made their histories more interesting. But who can equal the peerless Confucius? We might as well expect a Tacitus to appear in England, or a Thucydides in Germany. The Chow dynasty occupies the attention of these writers more than any other, on account of its longer continuance, and its having been the age of sages, and its greater proximity to their own time, and the change which succeeded it, in the establishment of despotism on the ruins of feudalism. There is certainly more that is valuable to be found in the Chinese records than in the annals of ancient Egypt, and to obtain it, we are not obliged to waste our time and patience in deciphering hieroglyphics, but may read it in a language which with a few alterations is spoken at the present time. Translations will be sure to fail of expressing the beauty of the original and will disgust the reader. We wish particularly to recommend for examination the *Kwöyu* and the *Yeihshe*, two works of high renown among the Chinese; the former for its classical beauties, and the latter for the extensive information it gives upon every subject relating to Chinese history and literature. The compiler of the *Yeihshe* has shown an excellent taste; his selections from all the most celebrated ancient authors are very appropriate and throw much light upon the literature of China.

Che Hwange, who is so generally hated by the Chinese historians, was endowed with a vigorous mind, and was far superior to any of his predecessors. But his ruling passion was a love for conquest and glory, to which he sacrificed the welfare of the nation. Had his talents and resolution been guided by better principles he might have renovated China and placed the nation on an equality with Persia, Greece, or Rome. The princes of the Han dynasties were almost continually engaged in feuds. But Chinese genius was not then extinct; it produced works which have been the wonder of all the succeeding ages. There is a surprising number of historical works which narrate the events of those times with more minuteness than the best Grecian historians do the transactions of their country. It would require years to peruse them all, but the most important part of their contents may be found in the works of various compilers who have extracted from, and abridged these original writers.

The succeeding reigns down to the time of the Tang dynasty comprise perhaps the least interesting period of Chinese history. But if we have patience to trace the feuds of Greece and Rome, we cannot well complain of the trouble of examining the annals of China, which are very similar, and furnish information of at least equal value. A very erroneous idea has generally been entertained respecting this nation. We have been led to consider them the most peaceful people in the world, and to suppose that they have enjoyed a state of almost uninterrupted tranquillity for ages. On the contrary they have been as quarrelsome as any other people on earth. Their battles have been as sanguinary as any which history records. But they have excelled rather in butchering without mercy their vanquished enemies, and in plundering and laying waste the districts they have conquered, than in hard fought battles. We find, therefore, few examples of real heroism, but many instances of inhuman cruelty.

The struggle against the Tartar hordes on the north and west became very violent during the Tang and Sung dynasties, and ended in the submission of the whole of China to the Mongols about A. D. 1280. This period is highly interesting. Chinese writers have dwelt much upon the reigns of the emperors who held the throne during these times of commotion, and we find in their works abundant materials for a history of this period. But for composing a history of the Mongol dynasty we ought to have recourse to foreign helps, as the Chinese writers say comparatively little respecting it. They consider the family which then reigned as usurpers sprung from the barbarians who first laid waste the celestial empire, and then trampled 'the flowery nation' under foot. Kublai, however, has his biographers and historians among the Chinese, but none of them equal Marco Polo, the Venetian traveler, in the interest of their narratives.

To make ourselves acquainted with the Ming dynasty, the Chinese can afford us one work of more than 60 volumes; but there are few collateral writers. It is a remarkable fact that during the time the princes of the Tang and Sung dynasties reigned, literature, which was almost extinct in Europe, flourished in China; and that when it revived in Europe in the 15th century, it began to decline in this empire.

The Chinese dare not yet publish their observations upon the present dynasty. But this is a leaden age and little can be expected from the emperor's privileged historians. The Roman catholic missionaries have given us much valuable information, but we have to regret that they are tedious and partial. Augustus himself could never have found better panegyrists, than Kanghe, Yungching and Keenlung, have found in these foreigners. The first of these emperors deserved high encomiums, though not so high as the Jesuits bestowed upon him; but the two latter did little to justify the praises they received. The Chinese work *Tunghwa luh*, which continues a dry narrative of events down to the time of Yungching, has very little to recommend it and only exists in manuscript. No depth of thought, no sagacity of remark adorns its pages; it is a fair specimen of the inferior literature of the present time.

We subjoin a list of some of the most celebrated Chinese historians. Confucius wrote the Shooking and the Chuntsew. The former is a history of the reigns of Yaou and the succeeding emperors; the latter is an account of his own times, and though written expressly to reform the manners of the age, it is the least interesting of all Chinese history. Szema Tseën, who lived a little before the commencement of the Christian era, holds the next place among the historians of China. He deserves to be called the father of Chinese history; the annals compiled by him embrace the whole period between the time of Hwangte and that of the Tsìn dynasty. The first Tsìn dynasty obtained supremacy about 221 B. C.; the other Tsìn, about A. D. 280.

Koo E completed the history of the Tsìn dynasty; while Tung Chungshoo composed a biography of sages, and Lew Heäng a history of celebrated women. Pan Pew composed a history of the western Han dynasty; but having died before its completion, the finishing hand was put to it by his sister Pan Chaou. Fuh Yen wrote another history of the same dynasty. Lew Chin wrote biographies of ministers of state; Ying Shaou wrote upon the customs and usages of his time; and Wän Ying published a work of 132 volumes upon the history of the western Han dynasty. Soo Lin wrote an equally voluminous work upon the same subject. Wei Chaou wrote a history of the Woo state, and Yu Fan composed the Kwöyu, a commentary upon history. All these writers lived in the time of the Han dynasties.

In the time of the next dynasty, a history of the San kwö or three states succeeding Han, was ably written by Chin Show, while Hwa Keaou wrote 'the annals of Han.' We have also a particular history of the Wei state, which together with the Woo state mentioned above, arose in the last days of the Han dynasty; and a system of chronology written about the same time by Lew Paou. Kwö Pö, a very celebrated character, furnished his countrymen with a history completed by Szema Scängjoo. Wang Yin wrote a history of the Tsìn dynasty in 90 volumes, and Seih Tsöche composed a work of 54 volumes upon the Tsìn and Han dynasties. Several others wrote upon the same periods with more or less success. This long list of writers all lived under the Tsìn dynasty.

Seay Lingyun wrote a complete history of the last named dynasty, while Shin Yö wrote upon both the Tsìn and Sung dynasties, and Lew Chaou undertook a history of the former Han, which had already employed the pen of so many writers, and composed a work of 180 volumes.

The several dynasties which held the throne of China, each for a short period, between the time of the Tsìn and Tang dynasties were not very full of able historians. When the Tang dynasty came to the throne, literature again began to revive. Wei Ching, Changsun Wooke, Linghoq Tihfün, and Le Yenshow, composed voluminous histories of the period immediately preceding that of the Tang dynasty. Lew Cheke, a very learned man, wrote a general history of his nation in 49 volumes, and Le Tihyu wrote upon the favorite subject, the Han dynasty.

The only historian during the reign of the Woo tae, was Lew Heu, who wrote a complete history of the Tang dynasty. The Woo tae found an able historian in Le Kang. Foo Peih imitated his predecessor Lew Heu in writing an account of the Tang family, and he again was followed by Sun Foo. Ngowyang Sew wrote upon the Han dynasty, and added a history of the Woo tae. Soo Sheih reviewed these works, and published a more correct account of the Tang dynasty; and his brother Soo Che wrote comments upon ancient history. Lew Mei wrote a history of all the preceding dynasties. Fan Tsooyu, with the assistance of a friend composed a general history, and gave a brief account of the Tang dynasty, and that of Sung till his own time; and Lew Chang and two others of the same family endeavored to correct all errors in the existing histories of the preceding ages. Several other writers of inferior note flourished during this period. But taste and talent were on the decline in the latter part of the Sung dynasty, and most historiographers were satisfied with criticising and abridging the productions of their predecessors, upon which they were very profuse in their commentaries. We will not burden the memory of our readers with the names of these inferior men. But honorable mention may be made of Lo Peih, a very learned man, of the patriot general Heung Ho, and of Kin Leutseäng, an imperial historian who retired from office upon the successful invasion of the Tartars, and composed general histories of their nation. During the reign of the Mongols, no great historians appeared.

Sung Leen, who lived in the time of the Ming dynasty, published in conjunction with Wang Wei, a work of 210 volumes upon the Yuen dynasty. A better work concerning the Mongol emperors is a continuation of their history, written by Hoo Tsuychung and Leäng Yin. They had several followers, who wrote upon the same subject with more or less ability. The iron age of the Ming dynasty, when historians ceased to think for themselves abounds, in compilers, who repeated almost verbatim what their predecessors had written. Some, however, compiled general histories. Among these, Chaou Leen and Chin Jinseih deserve much credit for revising the ancient histories, reducing them to a convenient size, and correcting the errors which had crept into them during the lapse of so many ages.

The present period is one of compilation 'by authority' rather than of literary investigation. Of this nature is the history of the Ming dynasty, written with as much impartiality as could be expected from conquerors. One good work, to which we have often occasion to refer, has however been produced under the present dynasty, without the aid of imperial patronage. It is the Kangkeën e che hui, or 'history made easy.' Its compilers (for original writing has ceased in China,) were Woo Tsoosac and two brothers of the name of Chow. Its reduced size renders it easy for reference, though frequently uninteresting from too cursory a detail of facts.

ART. III. *Chinese pirates; Ching Chelung; his son Ching Ching-kung; combination of gangs in 1806; narratives of J. Turner, and Mr. Glasspoole; Chinese and Portuguese join their forces against the pirates; divisions among them, and their submission to government.*

The private sea-robber is universally regarded as the common enemy of mankind, his life is detested and his death unlamented. There are forcible and peculiar reasons for this unanimous consent of civilized men, which constitutes the pirate an utter outlaw. For he takes his stand upon the only highway between the continents and nations of the world, there to appropriate to himself the property of peaceable men, at the peril and often at the expense of their lives. Thus, for his own selfish purposes, he makes this only communication between the parts of the human family, which the Father of all designed for mutual friendship and profit, a scene of danger and bloodshed. Nor does an occasional and capricious show of generosity on the part of the freebooter avail to reclaim his name from the general execration. So revolting is the thought of a violent death or robbery on the remote waters of the ocean, that he reasonably becomes the dread of the unarmed merchantman. Nor to him only; for the suspense of those who remain secure at home, and wait in vain for the long delayed return of beloved friends, is so painful, that no wonder the memory of the marauder of the sea is detested. The helpless case of the devoted ship and crew when once in his reach, conspires with the absence of all other human witnesses, to justify summary, signal punishment on the once detected pirate. In the city of Canton last August, twenty-three persons were beheaded in one day for this crime, and such executions are not infrequent here. From the belief that it will illustrate the condition of the Chinese navy, and the state of the empire, we will attempt a sketch of two or three remarkable periods in the history of Chinese freebooters.

From time immemorial, the southern Chinese coast has been infamous for the robberies on its waters. But beyond and across the China sea, the inhabitants of the Sooloo and other islands in the southeast are the most notorious pirates; and under the name of Sootoos claim the waters of the Philippines as their proper field for plunder. On the southwest, the Malays seem to be the chief, and extend their depredations from Java, Sumatra, and Malacca up as far as Cochinchina. No ship is secure from their attacks at the present day, without carrying and displaying guns; nor even then if she unfortunately gets aground or becalmed. The southern Chinese coast is so well suited to the reception and protection of pirates, that it is not surprising the adjacent seas have never been clear of them. The innumerable islands, and the numerous outlets and inlets, which really make a large portion of land near the sea insular, the intricate passages, hidden harbors, and numerous shoals, altogether make the

extirpation of these pirates a work of no ordinary difficulty for any government. The extreme poverty of the lower classes of people, and their habits of aquatic life favor the increase of such gangs, while the weakness and venality of the imperial navy render easy their escape from deserved punishment.

The first foreign traders came to China in 1517. They anchored their ships at Sanshan, about fifty miles southwest of Macao; but while the commander was engaged in traffic at Canton, his ships at Sanshan were attacked by pirates, and he was obliged to return and defend them. Several years subsequent to this, the Portuguese were allowed to commence their settlement at Macao; and if we may credit their accounts, which some dispute, the occasion of the extraordinary permission was as follows. Under a celebrated leader, the pirates had become unusually annoying to the Chinese, and even threatened the provincial city, while Macao and its vicinity afforded easy shelter to the marauders. The Chinese officers therefore offered the Portuguese the privilege of founding an establishment on the island, upon the condition of their destroying the pirates. This the Portuguese undertook and accomplished, and were accordingly allowed to build upon the island where they had slain the piratical chief.

From this event we pass down to the time of the Mantehou conquest. During that turbulent period, a succession of piratical and naval chiefs arose and gained a temporary importance, which places their names in the history of the empire. Like the Buccaneers of America, these chiefs were partly patriotic and wholly piratical. Ching Chelung has already been mentioned in former pages of the Repository; but his remarkable career deserves a fuller notice. He rose to importance about 1640, and for near ten years acted a distinguished part in the maritime operations of the Chinese during the Tartar conquest. According to Du Halde and others, he was a native of the province of Fukien, born of obscure parents. In early life he was in the service of the Portuguese at Macao, where he was baptized into the Christian religion by the name of Nicholas Gaspard. Subsequently he was employed by the Dutch at Formosa, where he was known to foreigners by the name of Kwan. Thence he repaired to Japan, where he entered the service of a wealthy merchant, as commander of his trading vessels to Cochinchina, &c.; but hearing of his employer's death, he applied to his own use the property in his hands, and purchased armed vessels. "After this," says the historian, "he became a pyrat; but being of quick and nimble wit, he grew from this small and slender fortune to such a height of power, as he was held either superior or equal to the emperor." In alliance with another commander, he plundered all ships which came in his way. The emperor unable to reduce these chiefs by force, attempted it by stratagem. He wrote a letter to each separately, but at the same time, expressing his high sense of the services which each might render to their country, and inviting each to subdue the other, promising him as a recompense the office of commander of the coasts, and high admiral of the seas. Ching Chelung instantly attacked his fellow-

pirate, vanquished and killed him, and took many of his fleet and crews into his own service. Then he went to meet the imperial fleet, which not daring to attack him, were glad to congratulate him on his success. Protected by the emperor's letter which clothed him with the office of admiral of the sea, he commenced his functions indeed, and for once the emperor's stratagem overdid the business. For the pirate, now no longer a *pirate*, had the trade to India in his hand. He dealt with the Portuguese at Macao; with the Spanish at Manila; with the Dutch on Formosa; with the Japanese, and with kings and princes of these eastern countries. He permitted none but himself or his creatures to enter on this lucrative trade. All the trading vessels of the empire he required to obtain a pass from him, for which he exacted enormous sums, and by means of which he stopped the mouths of complainants at Peking. "On one occasion he went ashore at Canton, where the imperial officers had withheld a part of his revenue as admiral; entered their populous city with only 6000 of his men; erected a tribunal, and having summoned those officers into his presence, compelled them to pay instantly the sum required; he then gave them receipts, and retired to his fleet without any obstruction."

The general history of China by P. Mailla varies a little from this account, and is much more full respecting the life of this celebrated chief. According to Mailla, Ching Chelung belonged to the district of Tseuenchow (Chinchew) in Fuhkeën. His father was one of the guards of the royal treasury in Tseuenchow, an employment scarcely affording the necessaries of life for himself and his family. The son, Ching Chelung, (whom for convenience we will call by his surname *Ching*,) was early distinguished for beauty of person, vivacity of manners, and promptness in acting. When Ching was of age to embark in the world, himself and his brother joined the pirate Yen Chin, who then possessed an island, and from thence plundered the passing merchant vessels; with him they passed many years in this hopeful apprenticeship, and during this period, he may have been at Macao and Japan engaged in trade. On the death of Yen Chin, the pirates assembled to choose another chief, and twice the lot fell on Ching. He therefore received the command, and became the terror of the seas. The prizes which he took enabled him to equip a fleet at his own expense, to bid defiance to the imperial ships, and gave him the command of the sea coasts of Kwangtung, Fuhkeën, and Chêkeäng.

Tsungching the last emperor of the Ming dynasty sent against him the governor of Fuhkeën. He took the opposite course from his predecessors. He made advances to the pirate chief, and sought his friendship; he permitted supplies to be furnished for his fleet; and Ching in return, with equal generosity, exempted the coast of Fuhkeën from plunder. The governor having thus gained his confidence, and learned his ambition, in a private letter to him, praised his spirit, his valor, and experience, and declared that such talents would entitle him to a place of more renown in the service of his

country. The answer was quite to the point. "He was ready to return to his duty, if the court would assure him of the rank which he thought himself able to obtain, secure to himself and his followers the free enjoyment of their riches, and such employment in the imperial service as would enable them to prove their zeal and valor." The court readily granted his demand.

One of his captains, however, was dissatisfied with this submission, and formed a considerable party of the discontented, who under him as a new leader carried on their old trade. They chiefly distressed the commerce of Tseuenchow, the native place of Ching; he on his part was commissioned, on the true Chinese principle of 'setting a thief to catch a thief,' to destroy the pirate, his old comrade. He faithfully executed the commission. Not long after, however, the pirates again made head under Leau Yang; and there was no other relief found than the very dubious one of sending Ching and his forces against him. He met the pirate "nothing loath," and the action between them lasted all day, and at sunset remained undecided. Then one of Ching's fleet grappled with the pirate's own ship, resolved to capture or perish. Leau Yang finding his escape impossible, determined to fire the magazine and destroy the enemy with himself. But his adversary discovered his design just in time to cast off the grapplings and shove off, when a jet of flame shot up from the pirate's vessel, destroying both it and himself. Many of the remaining fleet were captured, Ching returned in triumph, and for a time there was peace upon the seas.

Ching had now reached his highest honors; he possessed immense wealth, and was master of a numerous fleet, commanded by captains entirely devoted to his will. His favor was an object of importance to all the rival and contending parties in China at that time. The prince Fuh, on mounting the imperial throne at Nanking, did not disdain to give in marriage a princess of the blood to the son of Ching. All this tide of favor was too much for the ambition of that fortunate chief. He became disloyal towards the emperor, and supported the rival pretensions of one of the royal princes who declared himself emperor. "His design," says the historian, "doubtless was by espousing the claims of the most unpopular claimant of the empire, to make way for himself to power, when the usurping emperor should be disowned by the Chinese." But we ought to be on our guard against ascribing too much efficacy to such a cause; for it seems to be the tendency of Chinese historians, when they have once found an acknowledged bad character, to ascribe to him all the evils, past, present and future, which occurred at any time near the appearance of such a monster. When the Mancheous had made great advances into the country, Ching was emboldened to throw off the mask; he proposed to the usurping emperor to adopt his own son, him who was afterwards the far famed Koxinga. The proposal was haughtily rejected by the usurper, who was therefore abandoned by Ching, and soon slain by the Tartars on their breaking into Fuhkeën.

When they advanced upon Tseuenchow, the chief yielded to the

solicitations of his family and to the promises of the enemy, and made his submission to the Tartar general. The latter, well knowing his importance and his ambition, treated him with the utmost distinction, and put him off his guard. When he was about to go to Peking, and Ching had come ashore unguarded to honor the general at his departure, he began to invite the chief to accompany him to court, where he might be adequately rewarded. Ching said he was unworthy of such honor: the general thought not, and, 'nolens volens,' politely compelled his attendance at Peking. And to Peking they went in 1646. This news spread consternation throughout the fleet; the captains hastily withdrew to sea, yet determined to commit no open hostilities, but wait in hope of the return of their chief from court. Vain hope! He never returned. When Koxinga learned by his spies at Peking, that his father was so guarded that escape was impossible, he vowed himself the implacable enemy of the Mantchous. And well did he redeem that early vow. He began again to ravage the coasts; and of all the bloody wars of the conquest, his was the most cruel.—His name was Ching Chingkung; but his more familiar appellation was Kwöshing, which is in Portuguese spelling Koxing, and with a Latin termination, Koxinga. His wars with the Dutch and capture of Formosa were described at large in the sketch of that island in our last volume.

Koxinga continued a destructive system of piracy on the sea, and of marauding on the land till 1650. No force attempted to restrain him to any considerable extent, and he was indeed a free rover, plundering alike the Tartars and his countrymen who had been compelled to submit to them. But in 1650 when the Tartars had arrived in Kwangtung, and were approaching to Canton, the governor requested his aid to defend the provincial city. Here were gathered together the remains of the Chinese armies: says the historian, "the city was so well defended during nearly eight months that the enemy was thrice on the point of abandoning the siege. They were not practiced in naval warfare, and Koxinga made such slaughter among them, that notwithstanding the reinforcements which filled the place of the slain, they could not make themselves masters of the city, till they were led in by treachery through the north gate. Ching Chingkung then withdrew with his fleet from Canton, and resumed his cruising on the seas."

When all the provinces were reduced to obedience and quiet, Koxinga alone withstood the imperial arms, and still maintained himself sole master on the waters. In the year 1653 he made a descent on Amoy with the design of besieging Haeching. The Tartars also hastened to its succor, and the two fleets met before the town. Little did the undisciplined valor of the Tartars avail against the heavy and well directed fire from Koxinga's cannon; who, taking advantage of their disorder pressed briskly on them, slew seven or eight thousand, and put the rest to flight. He then returned and carried the town by a general assault, ordering all who were found with arms in their hands to be cut in pieces, but prohibiting injury to the peaceable inha-

bitants. He repaired the walls and fortified the place for himself with many large cannon. The imperial officers who were charged with the defense of the coast, affrighted at their losses in this battle, retired for safety into the strong fortresses, leaving the exposed and plain country open to his ravages. Meanwhile Koxinga levied his contributions upon the departments of Changehow and Tseuenchow; the small towns and villages he sacked, and transported immense booty to his ships. But while he was delayed in pillaging different places in the vicinity of Tseuenchow, reinforcements from Peking arrived which compelled him to retreat to his ships, and with the loss of his plunder.

Again in 1655, he made a descent upon the departments of Tseuenchow and Hinghwa, which he robbed, and carried the spoils to his fleet. The Tartars chagrined at their inability to restrain a pirate, asked for additional force 'to keep the people in subjection.' It was granted, and the coast so thickly garrisoned, that any descent upon land was both dangerous and unprofitable, while he had crushed the trade too effectually to leave him adequate supplies from his prizes. Koxinga therefore formed the design of making himself master of the province of Keängnan. For this purpose he first fortified the island of Tsungming, and gained some other places with the design of securing to himself the mouth of the great river, Yangtsze-keäng. Then he proceeded up the river with a fleet of more than 800 sail, and attempted the siege of the provincial city, Nanking. The governor of the city was prepared for a siege, and met the assailants on land. He commanded a sortie with a few thousand chosen men to be tried against the rebel camp. According to the Tartar mode of warfare, they were going to the charge full tilt with bow and arrow in hand; but espied two squadrons of Koxinga's cavalry coming in their rear to cut off their return to the city. This turned them back at once to assail the Chinese cavalry, where if we may fully credit the account, they were met so vigorously that they entered the gates again indeed, but with the loss of more than half their number. The Tartars attempted no more sorties.

But when the army of Koxinga gave themselves up to dissipation and revelry in celebrating their leader's birthday, the besieged came upon them at night, and found the camp in disorder, and the soldiers lost in wine and sleep. The assault was so sudden and furious that more than 3000 Chinese were killed, and the rest compelled to re-embark with the loss of their tents, arms, and all their booty. This was a ruinous blow to the vanquished. Koxinga now despairing of success, and expecting more troops also from Peking, again took to the sea. Wearied at length with the insults of this single chief, the imperial court resolved, in 1659, to equip a fleet which should effectually silence the dreaded sea-robber. It was prepared accordingly, and Koxinga spared them the trouble of seeking him. He ordered his men to aim their shot between wind and water, by which means he sunk a large part of the imperial fleet, and captured a still larger number. The 4000 prisoners whom he took, he sent ashore after

cutting off their noses and ears. When returned to Peking, these mutilated wretches were still more cruelly treated by the emperor than by the pirate; they were all put to death, because they had suffered themselves to be captured.

Koxinga having now heard the sad end of the last of the Ming family, seeing no prospect that the people would declare in his favor as he had hoped, and finding his own attempts both dangerous and fruitless, turned his eyes from China to seek some other asylum and dominion. The account of his seizure and government of Formosa is already in the hands of our readers. But while engaged in founding his kingdom in that beautiful island, he did not cease to distress the inhabitants on the coast, and to draw thence his supplies. This repeated and insufferable course of robbery and slaughter drew at last from the imperial court a most extraordinary order, in 1662. The four regents during Kanghe's minority were utterly at a loss how to check these depredations. Force had been tried in vain, and the memory of the wretched 4000 was too fresh to hope any thing by new forces. At length they issued the imperial order, that "all the people upon the coasts of the maritime provinces should remove themselves and their effects into the interior to the distance of thirty *le*, (about twelve English miles,) from the shore, on penalty of death; also that the islands be abandoned, and commerce utterly cease." This violent edict was actually carried into effect. All the rich and populous cities upon the coast were deserted, the villages fell to ruins and disappeared. The commissioners who were to see to the execution of this order, would have compelled Macao also to share the same fate, but for the timely intercession of Adam Schaal at Peking, who represented that Macao could defend itself against the pirates. That town alone was saved. Koxinga died in the following year, and his son did not inherit his father's spirit; yet it was seven years before this order was revoked, and the people allowed to return to their deserted abodes upon the shore. In 1683, Formosa was surrendered to the emperor Kanghe by the grandson of Koxinga, and thus ended the name and dominion of the once dreaded and revengeful Ching Chingkung.

The next piratical epoch in China, was about twenty-five years ago, in 1810. It is not meant to intimate by this that during all that interval the seas were quiet, and as the Chinese express it, "free from foam," but only to designate another period, when the free-booters rose above all restraint from government, and became again the terror of the seas. The proximity of this period to the present time permits us to gain more accurate knowledge of the piratical forces, laws, and discipline, than can be learned from the earlier accounts. For we have a Chinese and Portuguese history, besides the narratives of two English officers, who fell into the hands of the pirates.

Ladrones is the Portuguese name given to the fishing, thieving, and piratical Chinese who inhabit the coasts, and the islands in the vicinity of Macao. Their profession varies according to the severity

or the mildness of the season, and according to their success in the piscatory department. But at the period to which we have alluded, there was a great force collected, and a regular system of free-booting had grown up. At first, they had commenced with row-boats, few in number, but manned by 20, 40, and even 60 men. To these were afterwards added captured junks, both merchantmen and of the imperial navy; and their audacity increased with their numbers. But their character and force can best be learned from the written narratives of their unfortunate prisoners; and by comparing these with the Chinese account of "scattering the foam of the sea," we may be able to present the reader one connected story.

Mr. Turner, chief mate of the English country ship *Tay*, was taken by the pirates in Dec. 1806, and detained among them more than five months. It appears that he left the ship a short distance below Macao, designing to go thither in the cutter to obtain a pilot. He took with him six Lascars and two muskets, and when more than two-thirds of the distance was passed, they met a junk apparently coming out from Macao. She sent off a boat, which it was supposed might be a comprador's boat, till it was too late to correct their mistake. The pirates boarded the cutter, stabbed a Lascar, and struck at Mr. Turner, who avoided the blow by jumping overboard. He was taken up and carried aboard the junk, where he ascertained to his dismay that he was among the ladrones. They were immediately plundered of all they had, and carried before the chief of the piratical fleet. The ransom demanded was at first \$3000; then \$10,000, without which they were constantly threatened with death; but after a month, in which he received no answer to his repeated letters to his friends at Macao and Canton, \$30,000 was demanded, which they declared that the Chinese officers, and not the English would pay. A sufficient reason for this silence is the probable fact that the letters were not delivered, and the constant movements of the fleet which carried Mr. Turner with them in all their plundering excursions, prevented for a long time any answer. In forty days after his capture he received from the captain a letter offering \$500 ransom, with threats of vengeance on the ladrones, in case of refusal. The only effect was to increase the danger and the ill usage of their captive. A Chinese boat was now taken between Canton and Macao, with twenty-two passengers, "with one of whom named Afoo," says the narrator, "I soon formed a friendship, which afforded me no small consolation during the rest of my captivity. Sometimes we would bewail together our hard fate; at others, encourage each other with hopes of release. I must not omit to mention the kind treatment which Afoo and myself experienced from the purser of the junk in which we were. This man had been taken by the ladrones about three years before, and not having money to ransom himself, had accepted the situation which he then held, in hope one day or other to procure his enlargement. He often invited us to come into his cabin, and one evening when we were all three together we swore to each other, that the one who might first get released should use every exertion in his power to

procure the release of the others. Afoo was the fortunate man, having by the generous assistance of Mr. Beale, completed the sum required for his freedom." Two months afterwards, Afoo returned to the junk with a pass from the chief, aided in the release of the purser, and in the bargain for Mr. Turner's liberation at a ransom of \$2500. At midnight himself and the remaining Lascars were sent away by agreement to a boat from the hon. company's cruiser *Discovery*, which paid the ransom and received the joyful captives.

"During this captivity of five and a half months," adds Mr. T. "my fare was the same as that of the common Chinese, and for the most part consisted of coarse red rice with a little salt fish. At night the space allowed me to sleep in, was never more than about eighteen inches wide and four feet long. For the first few days I was used kindly, but afterwards my treatment was very indifferent. Several times have I been struck and kicked by the lowest of the lardnes. Often was I threatened with cruel death, till at last their threats almost failed to intimidate me; though I was well aware that I had nothing to hope either from the justice or mercy of these unprincipled robbers."

From the narrative of Mr. Turner, corroborated by other sources of information, we can obtain a pretty good idea of the force and habits of these rovers. The total number of vessels engaged in piracy on the south coast of China at that time, he estimated at 500 or 600 sail. These were of every size from 15 to 200 tons, but the majority were from 70 to 150, and noways distinguishable in external appearance from merchantmen. The largest carried twelve guns, from six to eighteen pounders; but as their numbers and their captures increased, it was found in 1810, that vessels of twenty or twenty-five guns were in their fleets. Their hand arms were pikes, with bamboo shafts from fourteen to eighteen feet long; these they throw at a distance like javelins; they have also a shorter species with shafts of solid wood, the iron part similar to the blade of a dirk slightly recurved and made sharp on one or both edges; they also use short swords scarcely exceeding eighteen inches in length. Like the guns of the Chinese forts and men of war, those of the lardnes are mounted on carriages without trucks, having neither breechings or tackles; and being all run out right abeam, never pointed fore or aft, they are obliged in making an attack, to wear the vessel in order to bring the guns to bear on the object; a man stands behind with a match, ready to fire as soon as he has a good aim. Having in this way fired their broadside, they haul off to reload. The largest vessels carry one or two hundred men; besides having each a row-boat belonging to them, mounting six or eight small pieces and swivels, and carrying from eighteen to thirty men. The chief use of these is in running close along shore at night, to plunder and destroy villages which do not pay them tribute.

There is no national flag in China, unless the imperial yellow be thus denominated; but so it cannot be, since it is exclusively appropriated to the imperial person and to those who receive authority

from him, whether they are employed in the navy, army, or any other service; the imperial flag cannot be hoisted by any private subject. Hence it is that the flags which fly over the Chinese shipping at Canton on any gala day, are as various as the individual taste or local fashion of the proprietors. The pirates also adopted flags according to the general usage, for mutual recognition and designation. In the time of Turner's captivity, the whole body of ladrone vessels were under the command of five chiefs, independent of each other, whose divisions were distinguished by their several flags. The division by which he was captured, and which at that time was superior to any of the others, had a red triangular flag, with a white scolloped border. The second had a black triangular flag with a white scolloped border. The third, a red square flag without any border. The fourth, a red triangular flag with a plain yellow border; and the fifth had a square flag of blue and white horizontally. But three years after, at the captivity of the second British officer, they were divided into six squadrons, distinguished by the red, yellow, green, blue, black, and white flags. Each division was formed into several squadrons, under inferior chiefs, who were responsible to the chief of division: at times the whole of the squadrons joined their forces, when danger threatened, or any important enterprise engaged their attention.

The nature of their depredations at this time was often witnessed by Turner, and is thus described in his interesting and minute narrative: "All vessels frequenting the coast of China are liable to be attacked by them, excepting such as by paying a tribute to one of the ladrone chiefs, have obtained a pass, which is respected, I believe by all the other divisions. The towns and villages upon the coast, which are not in the neighborhood of any fort, are equally subject to their depredations; and the inhabitants are for the most part glad to compound for their safety by paying a tribute. This tribute is collected from the villages semi-annually, from the boats annually." As a proof how far these passes are respected, it is stated, that the chief of a squadron, having detained and plundered a fishing boat that had a pass, was compelled by his superior chief to restore the boat and pay \$500 damages. When a merchant vessel is captured without resistance, and the crew is not suspected of having secreted any property, she only suffers plunder and detention; but if any resistance has been made, they generally murder some of the crew and cruelly treat the rest; such persons, and other prisoners who cannot or will not ransom themselves, are compelled to unite with the rovers, or suffer the torture which was frequently witnessed by both the English officers: "Being first stripped, the hands are tied behind the back, and a rope from the mast head is then fastened to their joined hands, by which they are raised three or four feet from deck, and several men flog them with a rod made of three twisted rattans, till they are apparently dead; they are then raised to the mast head and left hanging nearly an hour, when they are lowered down, and the punishment repeated till they yield or die." But when any of the imperial boats are taken, all hands are killed at once, except in cases

where they are reserved for more exquisite suffering. "I saw," says our narrator, "one man taken from a mandarin boat, nailed to the deck through his feet with large nails, then beaten with four rattans twisted together till he vomited blood; and after remaining some time in this state, he was taken ashore and cut to pieces." On another occasion, one of their prisoners "was fixed upright, his bowels cut open, and his heart taken out, which they afterwards soaked in spirits and ate. The dead body I saw myself." These atrocities threw such terror over the imperial fleet that they durst not assail these desperadoes, unless with decidedly superior force. All this tended to render the pirates more audacious, till in 1809, it might be almost truly said, the southern sea was their's.

The most distinguished chief of that day was Ching Yih, who had succeeded in combining in himself nearly the sole authority over all the flags. His predecessor in office and piratical dignity, Ching Tseih, once made a figure in the affairs of CochinChina. In the times of the revolution in that country, when three brothers drove the king into China, and were in turn expelled by a younger brother of the king, the assistance of this Ching Tseih, then powerful by sea, had been invited by a son and minister of one of the rebels. He acceded to the request, and uniting with them regained a part of the country. But his pride and cruelty having created him enemies, he was driven from the country and killed. Ching Yih his kinsman then assumed his authority, but was several times beaten, and at length compelled to take entirely to the sea with one of the rebel ministers as subaltern chief under him. Then commenced his successful course of piracy; but his ambition rose with his fortune, "till he aspired," says our Chinese historian, "to no less than royal if not imperial power." But happily in 1807, a typhon buried both himself and his projects in the Chinese sea. Then followed an event unprecedented in freebootery; a woman, the wife of the lost Ching Yih, assumed his authority, appointed her lieutenant, and continued the head of the several divisions. Though the name of the dreaded Chang Paou, her officer, was best known and sounded abroad, "yet," says the historian, "she was the prime mover and director of all." Under her finishing hand the piratical code became a regular system, and some peculiar features in it may doubtless be ascribed to female influence. From the above cited narratives and from the native historian we will recite a few items. No private might go secretly on shore, under the severest penalties. Whenever any property was taken, it was registered and distributed in equal proportion to the ships; none could embezzle on pain of death. Whatever money was found in their prizes was carried to the chief of division, who gave two tenths to the captors, and reserved the remainder for common use. All provisions, stores, and ammunition procured from the country people, were to be honestly paid for on pain of death. The handsomest female captives were reserved for wives and concubines; a few were ransomed, and the most homely returned on shore. Promiscuous intercourse was strictly forbidden.

We cannot here forbear alluding to the translation of our Chinese

a small berth about four feet square, where he stows his wife and family, the young ladrones." So great scarcity and distress were produced among the thousands of pirates by the orders of government to cut off all their supplies, that their atrocities at that time perpetrated on the peaceful people, were rather the vindictive effect of long exasperation. "During our captivity," says Mr. G., "we lived three weeks on caterpillars boiled with rice; in fact, there are very few creatures that they will not eat." And this account will appear less and less incredible in proportion to our acquaintance with the habits and means of living in time of scarcity among the Chinese poor. The pirates were much addicted to gambling, and spent their leisure hours at cards and smoking opium. Such of their captives as were unable to ransom themselves, and volunteers, sustained and increased their numbers. Frequently five, ten, and twenty men of this latter description arrived in one party; some were only vagabonds, but many of them, says Turner, were men of decent appearance, and some even brought money with them. Such were at first allowed to withdraw at pleasure, but latterly the chief refused to permit any to join him for a term less than eight or nine months.

Another curious, but not altogether singular trait of these lawless men, was their reverence for religious or superstitious rites. We find they were ready to ask counsel of their gods in reference to their murderous work, where and when they should rob and murder the innocent and helpless; and they were sincere enough to adhere to the supposed directions even to their loss. It is stated by Turner that the chief on consulting their gods on one occasion, was required to give up his own ship and take a smaller one, with which he complied. The prisoners who united with the pirates were required to go before the idols and swear in a prescribed form to fidelity. From Mr. G. we learn that on a time the fleet anchored before a town which was defended by four mud batteries, and during two days remained perfectly quiet. On the third day, the forts commenced and continued a brisk fire for several hours, while the ladrones returned not a shot, but weighed in the night and dropped down the river. The reason they gave for this procedure was, that the idols had not promised them success. They were very superstitious and consulted their gods on all occasions; if the omens were good, they would undertake the most daring enterprises. In their progress of desolation up the river of which we have spoken, from several small villages they received tribute of dollars, sugar and rice, with a few large pigs roasted whole as offerings to the idols. Every prisoner also on being ransomed, was obliged to present a pig or some fowls, which the priest offered with prayers; it remained before the idols a few hours and was then divided amongst the crew. Does not this prove that a sense of religion is innate in man, and is not wholly eradicated even from the bosoms of the most profligate and cruel? And does it not equally prove that vain man is ever ready to delude himself with the hope of the divine protection and guidance and favor, even in the prosecution of inhuman and detestable wickedness?

In 1807, Mr. Turner estimated the number of vessels under all the piratical flags at 500, and the total of pirates at 25,000 men. But in 1809-10, when their power was at its greatest height, Mr. Glasspoole calculated their force to consist of 70,000 men, navigating 800 large vessels, and 1000 small ones, which included also their row-boats. These estimates appear not to have been ventured at random, but after a repeated enumeration of the six divisions so far as they could be reckoned by squadrons, and smaller detachments under the various flags. This number must also be understood to include all the open pirates which scoured the south and southeastern coasts of China at the time, and which were all under one or another of the flags. By their numbers and the nature of the country adjacent, they were truly a formidable band; and although not endowed with that valor which characterizes many other desperadoes, yet they were not wholly destitute of courage. They often stood well under attacks from superior forces; yet this may not have been so much owing to their own courage as to the knowledge of their assailants' cowardice. For the ridiculous weakness of the Chinese navy is as well known as is its great numerical strength. There can be little or no just doubt that in point of numbers, the navy of this country has superiority over every other in the world. At the navy-yard of this city alone, we have seen during the last autumn and winter not less than twelve or fifteen new men-of-war launched. The preceding year witnessed about the same number; yet none of these remain in port at the year's end, but they are all dispatched to their various stations as guard vessels, or cruisers against the pirates. These vessels are most of them of the smallest class, not exceeding perhaps six or eight guns each; yet the cheapness and dispatch with which they are built is unknown in other countries, and only exceeded by their imperfections. In point of speed, strength, safety, guns, powder, balls, men, officers, tactics and courage, (if indeed the two latter ought to have a name at all in China,) they are so vastly inferior to a modern ship of the line, that scarcely any amount of numbers can make them equal to one such foe.

We will close this account by a word relative to piracy since the great pacification of 1810. Chow Feihcung the conjurer, whose mediation had been used in treating with Paou the chief pirate, was afterwards ornamented by imperial order, with a peacock's feather, and acted many years as a Chinese officer of Macao. He was a great opium eater and opium smuggler, and died miserably. The famous widow of Ching Yih still lives in this city; she is near sixty years of age, and leads a life of peace, so far as is consistent with keeping an infamous gambling house. The ten thousands of poor wretches who were thus disbanded, were neither annihilated, nor subdued, nor provided thereby with future support beyond their present ill gotten means: and though there has been no such confederacy of pirates subsequent to that event, yet their names and their deeds and their wants continued; and frequent distresses have occasioned frequent piracies. To the present time depredations continue, especially near

Hainan and Fuhkëèn. Europeans, who have recently visited the eastern maritime parts of China, have several times been in villages whose inhabitants resort to robbery and piracy, when their other means, if any, of subsistence fail them. In times of scarcity, robberies are frequent, even between this city and Macao. Before the Chinese new year's day, when money is in especial demand, they venture up to this city, and even prowl as land pirates about it, and in its streets; a native friend last winter told us the instances were so frequent of persons being carried off by them for the sake of ransom, that no man could feel himself safe alone in the streets after nine o'clock at night. There are one or more places on this river of so infamous memory, that every Chinese boatman, if the dusk of evening fall around him near that spot, passes with quick and silent stroke and many a fearful look behind him.

ART. IV. *Natural history of China; attention paid to it by the Jesuits, subsequently by Osbeck and others, and by the British embassies; want of information at the present time; notices of the geology of the vicinity of Lintin and Canton.*

Before entering upon the examination of the geological features of the country in the vicinity of Canton, it may be proper to take a brief survey of what has been done towards advancing the knowledge of the natural history of China. An empire, embracing within its limits all temperatures and every diversity of soil, must necessarily present a great variety of scenery and productions. Extensive investigation is consequently wanted to ascertain the general outlines of the several branches of its natural history, and patient research to enable us to judge of the actual importance of each. To acquire a correct knowledge of the geology of this country, and of the minerals which are found in its strata, and to exhibit the botany and zoology of China and the modes of agriculture among its inhabitants, together with other collateral branches of inquiry, are subjects so interesting and useful that they cannot fail to excite the attention of those, who, while they care for the welfare of their own species, delight to contemplate the handiworks of their Creator.

The Jesuits were the first Europeans, except Marco Polo, who made any investigation in this field. For nearly two centuries, these men resided in China, and in the course of their attempts to establish themselves here, they traveled extensively throughout all the provinces. During the reign of Kanghe, a period of sixty-one years, they were permitted to investigate every thing they deemed worthy of notice, and the voluminous works they left, bear testimony to their diligence. Missions were established in all the principal cities and they were ably conducted by men who were well versed in literature, and in the arts and sciences, and who would not have suffered by com-

parison with the best scholars of Europe. And what might we expect to find in their works, concerning the natural history of China? Judging by their success in other departments, as topography, history, &c., we might reasonably hope for full and faithful narrations of the vegetable and animal productions and also of the agriculture. Concerning some of the more remarkable productions, as bamboo, tea, &c., we have details of such length as to tire the reader. They were not the men who would let any thing pass by them, which could adorn their pages, or excite the wonder of readers in other countries. But what do we find on perusing their accounts? So far as those descriptions are mere translations of native authors, the defects are not to be charged to the Jesuits. They wished to tell all they could concerning China, and in their desire so to do, recorded many things, which further research would have convinced them were not facts. These exaggerated statements have conspired to create ideal notions of the character, polity, and country of the Chinese, which future travelers, we apprehend, will find erroneous. Among all their remarks on natural history, we do not find a single continued narration of facts, which the author asserts as having come under his own eyes. There was no Linnaeus or Cuvier who would be satisfied with faithfully recording the results of his own observation. If such had been the case, the united labors of these 'fathers' would have presented rich materials, for compiling a work on the natural history of China, but which must now be reserved for others.

In considering the merits and demerits of these writers, however, we must remember, that they lived in an age when the public taste was satisfied with nothing but tales almost beyond the bounds of belief. Their accounts are not more improbable than what we find in Buffon; and these men flourished long before his time. Besides it was for their interest to portray this country in as favorable an aspect as possible: their situation was such as required all the aid that interesting description could bring. The want of any well digested work on natural history, also presented itself as a serious obstacle against pursuing the science in a useful way. If observations were made, how could they be compared with previous ones, and their relative importance ascertained? This was a hindrance, of which we can hardly have a full conception in the present advanced state of the science. With the want of books the precarious tenure of the establishment of the Jesuits here, may also be adduced as a reason why so few turned their attention to such subjects. Liable every moment to be driven out of the country, the leaders would naturally bend all their energies to secure that which had already been gained and leave others to narrate what was seen. The erroneous ideas concerning the natural history of this country, which have become current among the great mass of readers in the west, is a serious evil, and one which has been occasioned chiefly by the exaggerated statements of these early writers. Every author for the last century, who wished to write concerning China, needed only to open the volumes of the Jesuits, and long descriptions on every subject met his eye. These he wrought into his own

phraseology, and spared not to enlarge or reduce them to suit his own convenience. The consequence is that the same thoughts being presented in many lights and by authors of reputation, are received as accredited truths. An instance of this is found in Malte-Brun's geography, who says on the authority of a member of the Dutch embassy, "that the Chinese farmer yokes his wife and ass together, at the plough;" and this is said in such a manner as to convey the idea that it is a common occurrence; while the instances of such brutality are as rare in China as in Persia or India or any other country in the same state of civilization. Concerning the accounts of the Jesuits in general, we may observe, that when they are satisfactorily proved or disproved, and the truth sifted from the rubbish which surrounds them, they will be found to contain much valuable information. But until they have been carefully compared with renewed investigations, they must be cautiously received.

We will now proceed from the works of the Jesuits, which for the most part were written before the eighteenth century, to consider what has been done by more recent observers. In 1750, Peter Osbeck came to China as chaplain to a Swedish East Indiaman, and made some discoveries in the vicinity of Canton. He was a disciple of Linnæus, and had imbibed his master's love for the works of nature. The freedom allowed to foreigners at that time, enabled him to extend his researches in this hitherto unexplored field to a considerable distance round the city. He collected many plants in the vicinity of Canton and the anchorage at Whampoa. The remembrance of his zeal and success was perpetuated by Linnæus in the *Osbeckia Chinensis*; and a friend and assistant was also remembered in the *Torenia Asiatica*. These we believe are the only instances of any persons who came to China for only a single season, that improved the opportunity to extend the knowledge of its natural history. Other ports, as Shanghai and Amoy were once open to foreigners, but the desire for gain was then so strong as to engross all the time of those who visited them.

From the time of Osbeck till the embassy under Macartney in 1793, we read of none who explored these wide fields. No Tournefort or Pursh was found who would willingly endure the fatigues and dangers of visiting China from a love of natural history. The embassy under lord Macartney was provided with competent naturalists, and the advantages enjoyed were many; yet the results do not appear to have been considerable. In a journey from Teentsin to Jêho (Zheho), and then through Peking to Canton, abundance of opportunities must have been presented to enlarge our knowledge of this country. But the same causes which will retard future laborers hindered the researches of the members of this embassy; the jealousy of the Chinese government prevented them from examining most of the interesting objects which came in their way, while traveling through the country. The works of Staunton and Barrow however contain many valuable notices of the natural history of China. And if the embassy did not open a more favorable trade to its projectors, it enabled us to form more

correct ideas of the real aspect of the country, both in a political and natural point of view. The remarks were such as would naturally be made by those traveling in a circumscribed manner, and relate principally to agriculture and the natural scenery. The Dutch embassy to Peking in 1795, under Van Braam does not appear to have made many remarks concerning the natural history of the districts through which it passed. From the time of that embassy to the one under lord Amherst in 1816, very little was done in this branch of knowledge in China. When that expedition was proposed, the advantages that would accrue from having an able and scientific naturalist were duly appreciated by the projectors. Such an one was found in Dr. Abel, and the result showed that the expectations of those who recommended him were not ill founded. Every thing necessary to enable him to transport the specimens, whether on shore or on board the ship, was done, and no expense spared in affording him all the facilities possible during the journey. From Teentsin to the capital, the way was closely examined. But from Peking to Canton, few observations were made or specimens collected on account of the rapidity of traveling. Besides, Dr. Abel was taken sick on his return, and prevented from making personal research to the extent he wished. The gentlemen of the embassy, however, brought him every specimen they saw worthy of notice. At Canton, the whole collection of plants, minerals and other objects, which had been collected were put on board the *Alceste*, the ship that brought the embassy to China. The loss of that vessel in Gaspar straits, and with her, Dr. Abel's entire collection and the notes appended to it, deprived the world of much valuable information. Except a very few specimens he gave to some friends at Canton, every thing he had collected perished with the *Alceste*. Among these preserved specimens, sir Joseph Banks found some new plants, one of which, *Abelia Chinensis*, commemorates the zeal of the naturalist.

Since this expedition, nothing of importance has been done in any department of natural history, excepting botany. To this branch, a few of the gentlemen attached to the honorable E. I. company's factory have paid some attention. The Horticultural society of London, in 1819, sent out Mr. Kerr, a gardener, to collect and buy living plants and send them home; but his success was only partial. Many new plants have been discovered among those which have been sent home by the residents at Canton. The steady demand for these, both among foreigners and natives, has induced the Chinese to bring rare plants to this city; they are kept for sale at Fah te, the 'flower gardens,' near Canton. The number of plants shipped to Europe and America yearly is considerable, and the demand is increasing. According to Livingstone, not one in a thousand reaches their destination, yet from the immense number sent in a long course of years, we may safely infer that one-half of all known Chinese plants have been discovered and named in this way. Great care is necessary to preserve them on board ship in a voyage of such length, and from the want of this care consequently, many of them die. Different

plants require such different attention, that what saves one kills another. But the number of names probably far exceeds the number of species, for the Chinese gardeners are skillful in altering the appearance of flowers, and finding it for their interest so to do, they devote much time to the pursuit.

From this short sketch it appears that in the natural history of the Chinese empire, much remains to be done. The Chinese works on this subject are voluminous, and they contain dissertations on plants of all kinds and qualities, chiefly those used in medicines; on gems of which they are fond; on quadrupeds, birds, fishes and insects; and even shells and mollusæ are not overlooked by them. On the same pages we also find accounts of tiger-elephants, dragons and other similar fantasies. The entire range of natural science in the Chinese empire, will require thorough investigation, for what has been done, needs to be done again. Botany has attracted the most attention, and the progress made in it from various sources is considerable; but the grasses, the cryptogamic plants and some other branches of the study, are nearly unknown. The works of the Jesuits contain notices of the animals of China; but with the other branches of the zoölogy we are imperfectly acquainted. The birds, and the fishes, the insects and the mollusæ, will each afford sufficient materials for many interesting volumes. Mineralogy is on the same level, but the precious gems, the beautiful crystals of quartz, the white copper and the gypsum seen in Canton, show the abundance of its mineral treasures; the variety of metals cannot be small, but their full extent cannot be yet known.

Of the geology of this empire very little knowledge has been gained by Europeans; and of the organic remains, which we may expect to be considerable from those found in Ava and Siberia, still less is known. It will be apparent then, that the investigation of China and its dependencies, will open a field of research, that is unequalled in the world. From Samarcand to Formosa and Japan, and from Saghalien to Camboja, is a field which is nearly unknown. Peopled from the remotest antiquity with wandering nomades, who have despised agriculture, and employed themselves in enslaving their neighbors, Tartary is about the same now as it was a thousand years ago. China has undergone many alterations, and the face of the country by increase of population has assumed the appearance of an extended garden when compared with the countries on the western boundary. We hope this interesting and wide field will soon be carefully surveyed in all its departments. The Chinese are not so savage as the Arabs, nor so deceitful as the Moors, nor so wandering as the N. A. Indians, in whose countries travelers have passed many years. From the appearance of the times, we expect the Chinese empire will soon be open to foreigners; and we trust that the naturalist will not be slow to enter on a field abounding with objects worthy of his attention.

The geology of the country between the city of Canton and the ocean is so simple that we shall make but few remarks concerning

it. The general characteristics are primitive, and the usual accompaniments of the presence of such rocks are seen in the insulated and barren peaks which line the coast. On the north side of the river the country rises into hills, which are formed, as far as we have had opportunity to examine, of a compact graywacke, probably belonging to the lower secondary class of rocks. This rock is found near the surface, but does not appear to be used to any great extent by the Chinese in building or for other purposes. It is fine grained and contains a large proportion of quartz. Lying immediately beneath the graywacke, is the old red sandstone. This stratum is found varying from a bright red, fine grained rock, to a coarse conglomerate, full of large pebbles of quartz. It is seen outcropping in the middle of the river a few rods below the factories, and from thence it extends southwards for many miles. At that place its dip, measured by an angle with the horizon, is a few degrees westward. This stratum also extends eastward, and most of the hills between Canton and Whampoa have this rock for a substratum, with the graywacke above. The finer varieties of the sandstone are used for building and flagging, usually for the latter. Below the sandstone is found the granite. This rock outcrops more and more as the river descends towards the sea, until below the Bogue it is the only stratum. The subspecies are numerous, and in some places it passes into gneiss and hornblend. The usual variety however is a dark colored, fine grained rock, somewhat fissile. At the mouth of the river, the granite is found rising up into peaks, which present to the voyager coming in from the ocean, a range of desert, uninhabited and cheerless islets, ranging in height from 1200 to 2000 feet. When, however, the island is sufficiently large to allow a detritus to accumulate at the foot of the hills, the soil is good, and by the industry of the Chinese in manuring, is soon rendered productive. The entire number of these islands has never been ascertained, but it must amount to several hundreds, as the whole coast from Pedro Brance to the borders of Hainan is lined with them. On these islands, great numbers of erratic blocks of rock are found; on the top of Lintin peak are three or four, each weighing several tons. The granite and its varieties are used to a great extent by the Chinese in the basements of buildings, for flagging and for pillars; for the latter purpose it is well adapted.

The minerals as yet found in these different strata are very few, consisting only of crystals of felspar, quartz and pyrites, which occur sparingly in the granite. Further investigation may disclose more of those minerals usually found in primitive rocks. Crystallized, primitive marbles are brought to Canton from the northeastern parts of this province. The colors are mostly clouded blue and black. We have seen no transition limestone in Canton. Coal is plentiful and extensively used. The soil of the country in this neighborhood is mostly alluvion; but on the declivities of the hills, it is decomposed sandstone, and of a red color. It generally produces two crops annually. The fields of rice are banked up on the river side, and at

intervals sluices are constructed which allow every tide to cover them. In times of much rain, the quantity of soil held in suspension is great, and when the water remains quiet a short time, it settles. In the river itself, where the current is slow, depositions soon appear above the surface, and many of the low islands have been formed in this way, and constant additions are making to all. On the hills, the soil is more nearly primitive, and consists mostly of the decomposed rock underneath.

Map of the Choo keang. This map is designed to illustrate parts of the two preceding papers concerning 'Chinese pirates' and 'the natural history of China.' It includes the numerous islands in the bay of the river, and the river itself up as far as the provincial city; comprising in length 75 geographical miles of latitude, and in breadth one degree of longitude. The Bogue, which the Chinese regard as the mouth of the river, is guarded by three forts, at one of which foreign ships must show their passports. The principal inside anchorage is called Whampoà Reach, extending two or three miles, between the islands of Houau on the west, Whampoà and Junk island on the north, and French and Dane's islands on the south. Lintin is the outside anchorage; but during the typhoon months, it is forsaken for the safer harbors on the east and west, Kapsuymoon (also written Capsingmoon.) and Kumsingmoon. The inner passage to Canton is used only by native craft, it being wholly prohibited to foreign boats. The map is constructed upon a scale of five miles to the inch. The latitude of the foreign factories at Canton is $23^{\circ} 7' 10''$ N.; the longitude, $113^{\circ} 14' 30''$ E. Lintin peak is in lat. $22^{\circ} 24' 30''$ N.; long. $113^{\circ} 45' 30''$ E. Macao is situated in lat. $22^{\circ} 10' 30''$ N., long. $113^{\circ} 32'$ E.

ART. V. *Burmah; sketch of the history of the protestant mission in that country; its present state; and notices of the Christian books written and published in the Burman language.* By BENEVOLENS. Oct. 1833. Continued from Vol. II, page 563.

The object of this paper is to give a very brief history of the efforts which have been made to spread Christianity in Burmah. The labors of the Romanists can hardly be entitled to any notice here, for though they have resided in the country for about a century, they have effected comparatively nothing. They have four or five congregations, which consist almost entirely of Portuguese and their descendants, many of whom wear the Burman dress, and conform to Burman customs in every respect, except that they eat pork and make their prostrations before the cross or the virgin, instead of the pagoda, and the image of Gaudama. The priests have moreover written a few tracts and had them published at Rome in the Burman character; and the present bishop, who arrived in 1831, brought as many as seventeen copies for the supply of his diocese!

Concerning the first attempts of protestants, I shall give but a very brief view, because the affairs of that trying and eventful period, if explained in detail would occupy too much space, and because they have been already presented to the public in the memoirs of Mrs. Judson;—a work which has established its character as a production of uncommon interest by having already passed through several editions,

both in England and America. To that I beg leave to refer those who wish for further information respecting the early history of the mission. Regarding more recent efforts I shall be more particular.

The first protestant labors were commenced at Rangoon in 1807 by Messrs. Chater and Mardon, who went thither from Serampore. Mr. Mardon soon left the country, and his place was supplied by Mr. Felix Carey. Not long after, Messrs. Pritchett and Brian, from the London Missionary Society reached the country. Mr. B. soon died, and Mr. P. removed to Vizagapatam: Mr. Chater, after four years residence, removed to Ceylon, but not till he had acquired the language and commenced the work of translation. Mr. Carey remained, and when Mr. and Mrs. Judson arrived in July, 1813, he had gone to Ava by order of the king. Before he left the mission, he prepared and published a grammar, revised and published Mr. Chater's translation of the gospel of Matthew, and made some translations himself; how much, is now unknown, as his manuscripts were lost. Mr. and Mrs. Judson at once commenced the study of the language. Having no dictionary and but an imperfect grammar, they found it difficult; yet in the course of two years, they were able to hold some discussions with the natives. In 1815, Mr. Judson commenced and prosecuted with great zeal the study of Pali. They were alone, however, till joined by Mr. Hough, an American printer and missionary in Oct. 1816. Two tracts had been prepared which were printed by Mr. Hough soon after his arrival.

Notwithstanding all the efforts which had been made, it was not till March, 1817, that the first serious inquirer into the truth of Christianity applied to Mr. Judson. His appearance and conversation awakened joy and hope, but it was fallacious. In December, 1817, Mr. Judson, worn down by ill health, and desirous of procuring some assistance from a Christian settlement near Chittagong, where the Burman language was spoken, embarked for that place. But by adverse winds, he was driven to the western peninsula, and was detained at Madras till July 20th, 1818. During his absence, Mr. Hough was severely harassed by the government, summoned to the court, and told in the most unfeeling terms, that if he did not tell all the truth relative to his situation in the country, "they would write with his heart's blood." Further, as indicative of Burman feeling before the war, it should be mentioned, that at the court-house he was obliged to answer, through an interpreter, the most trivial questions, such as what were the names of his parents, how many suits of clothes he had, &c., which were all written down with great correctness. Sept. 19th, 1818, Messrs. Colman and Wheelock from Boston, joined the mission. In July of the succeeding year, Mr. and Mrs. Hough departed for Bengal. The same year, in April, Mr. J. commenced public preaching in a *zayat*, or open shed, erected near his house. Mrs. J. by a school and the religious instruction of females, did what she could to aid his design. In consequence of these efforts many serious inquiries were made. Moungh Nau the first convert, made his appearance in April 30th, 1819. After various instructions and important developments

of character, he was acknowledged as a disciple of Jésus Christ, by baptism June 27th, 1819; a day of unutterable joy to the missionaries, who had resided there about six years without seeing any apparent fruit of their labors.

Mr. Wheelock embarked for Bengal about a year after his arrival, in feeble health, and on his passage "in a fit of delirium plunged into the sea and was drowned." Nov. 7th, 1819, two more were baptized on a profession of their faith in the Savior of men. The persecutions which the investigators and recipients of Christianity were called to endure were so vexatious, that they were deterred even from examining its claims to be a divine communication, and it seemed the missionaries' indispensable duty that they should lay their case before the king, and solicit toleration. Accordingly Messrs. Judson and Colman immediately set out for Amarapura, at that time the capital, where they arrived Jan. 25th, 1820. They were admitted to an audience, and presented their petition for toleration, but received from one of the king's officers an intimation of his views, thus: "In regard to your petition, his majesty gives no order." On their return to Rangoon, Mr. Colman left for Chittagong, and soon after settled at Cox Bazar. "Surrounded by poverty, ignorance and delusion, he fell a martyr to his zeal, July 4th, 1822." Another convert was baptized at Rangoon, April 20th, 1820, and between this and January 1822, several others, among whom were some persons of distinction. About this time, Mr. Price arrived in the double capacity of physician and missionary. Mr. Judson continued his labor of translation with unremitting vigor. Mrs. Judson was obliged by ill health to leave Rangoon in August, 1820, and proceed to America, via England; and on her return in 1823, was accompanied by Rev. J. Wade and Mrs. Wade. During her absence, Mr. Hough had returned to Rangoon, and the little church had increased to eighteen members. Dr. Price was summoned to Ava by the king, and Mr. J. deemed it expedient to accompany him, and again petition for religious toleration. They were so far successful that the king noticed them favorably, and ordered ground to be given them for a dwelling house. Mrs. Judson joined him in 1823-4. Soon after, the war with the English commenced, and severe trials awaited the missionaries. Those at Rangoon for three or four days suffered all that human malice could invent, but were soon rescued by English generosity. Mr. Judson and Dr. Price were seized and thrown into prison, where they remained about a year and a half, experiencing every imaginable hardship and indignity, sometimes with three and sometimes with five pairs of fetters. During this period, though Mrs. Judson had no common obstacles to surmount, she exerted herself with unrivaled Christian heroism, to alleviate their sufferings, and those of the other prisoners confined with them.

At the close of the war in 1826, they were released through the interference of the English. Dr. Price continued to reside at Ava, where he was high in favor with the king and his nobles, to whom he gave scientific lectures, instructed their children, and by his conversations and defence of Christianity doubtless did much to enlighten the Bur-

man court. He died at Ava, Feb. 14th, 1828, of a lingering pulmonary complaint. Messrs. Judson and Wade repaired to Amherst, and commenced a new station, where Mrs. Judson closed her eventful life, Oct. 24th, 1826. Mr. Boardman arrived in April, 1827, soon after which all the missionaries removed to Maulmein, which though a short time before a mere jungle, had already risen into a place of much greater consequence than Amherst. At Maulmein a very unusual seriousness was awakened among the people in the latter part of 1827, and the beginning of 1828, which resulted in the addition of about thirty members to the church. In April, 1828, Mr. Boardman removed to Tavoy, and vigorously prosecuted his labor till removed by death in February, 1831.

A missionary printer, Mr. Bennett, joined the mission in 1829, and since that time, though in the midst of difficulties, the operations of the press have been unusually efficient. In Nov. 1830, the mission was reinforced by Messrs. Kincaid and Mason. Mr. Jones followed in the ensuing February. In 1828, some soldiers of H. B. M.'s 45th regiment applied to Mr. Judson for religious instruction. A small church was soon collected which received the ministrations of Messrs. Judson, Wade, Boardman, Kincaid, and Jones successively. Mr. Kincaid's labors were continued longest, and when the regiment was removed to another station, in April, 1832, the number of the church members amounted to 75 or 80. These labors were continued by Mr. Jones after the arrival of the 41st regiment, and several from that also were hopefully brought to a saving knowledge of the truth.

A second printer, Mr. Cutter, arrived in May, 1832. In September following, Mr. Jones left Burmah to commence a mission in Siam. In January 1833, Rev. Mr. Simons and Mr. Hancock, a third printer, with Miss Cummings a teacher, joined the mission. Rev. Messrs. Brown and Webb with their wives, and two or three single ladies were expected to leave Boston in Oct. or Nov. 1832 as a reinforcement. Mr. and Mrs. Wade left for America, Dec. 1832. Mr. Kincaid was about to remove to Ava. Mr. Judson continues his labors as translator and preacher at Maulmein. Mr. Mason is stationed at Tavoy as successor to Mr. Boardman, who before his death had greatly interested himself in regard to the Karens, and by whose instrumentality many of them residing on the mountains south and east of Tavoy, were hopefully brought to the saving knowledge of a divine Redeemer. Messrs. Wade and Judson have made repeated visits to those north of Maulmein. Both Messrs. Wade and Mason have made great progress in acquiring and reducing to writing their language. Mr. Mason has spent many months in visiting and instructing them in their villages with most encouraging success.

I have not the means of stating precisely the number of church members at the various stations, but apprehend the following will not be far from the truth: viz. at Rangoon 20; Maulmein 50; Karens above Maulmein, 80; Tavoy, 150, principally Karens; English church at Maulmein 40; making a total of 340.

Various efforts have at different times been made for the establish-

ment of schools and with various success. The greatest prosperity has attended those established at Tavoy, where there has been a uniform sentiment in regard to their importance.

After what has been said, it is hardly necessary to notice a remark in the *Encyclopædia Americana*, Vol. II, p. 112. "The English missionaries are tolerated, and serve the E. I. company as the outposts of their diplomatic system." It will be seen that no English missionaries have been there, since 1814. It is true, that Messrs. Judson and Hough, particularly the former, rendered the company's agents much assistance after the war. What less could they do! They had been rescued by the English from miserable dungeons; and from their long residence in the country and study of the language, were the only persons who could be employed as adequate translators. When that immediate exigency had passed, they promptly and joyfully returned to their appropriate labors. I speak more particularly of Mr. Judson, because I have more information regarding his course.

In consequence of the removal of the printer and press to Bengal, but little printing was executed from 1824 to 1829: but various works were prepared for the press. On the arrival of Mr. Bennett with a new press, these works were published as fast as practicable. A second press arrived in 1832, and since that, two more. The difficulties resulting from the want of types have been overcome by the establishment of a foundery with the apparatus for stereotyping at Maulmein. It may not be uninteresting to other laborers in the great field of Christian enterprise to know what books are published, and what subjects are treated of in them. Where the pages of the books are spoken of they are all reckoned as of the octavo size.

1. A catechism of the Christian religion: pp. 4. This was probably written in 1818, as Mrs. Judson translated it into Siamese in 1819. With various revisions it has passed through several editions and contains in brief, yet perspicuous language, those grand outlines of our holy religion which are essential to salvation, without any direct allusion to Buddhism. The Siamese version was published at Calcutta about 1820.

2. A view of Christianity: pp. 12. This was written about the same time as the other. It is divided into four parts; historical, doctrinal, preceptive, and devotional; with a design to give as complete an outline as possible of Christianity in a small compass. The last part contains two prayers, one adapted to the state of an inquirer after the way of life, and the other to that of one who is supposed to have entered that way. Five or six large editions of it have been published.

3. Golden Balance: pp. 12. This is a comparative view of the Christian and Budhistic systems, in respect to their Gods, commands, benefits conferred, religion in general, scriptures, priesthood, &c. It is a masterly parallel or rather contrast, and has doubtless produced much effect, though the adage is still true, that

"A man convinced against his will,
Is of the same opinion still."

It is in great demand among the laity, but the priests have a strong aversion to it.

4. A Liturgy: pp. 12. This, as its title intimates, contains a formula and directions for Christian worship and institutions.

5. Baptismal service: pp. 4. This consists merely of Scripture extracts concerning this ordinance.

6. Marriage service: pp. 6. To extracts from Scripture on this subject, are added a brief formula and a prayer adapted to the occasion.

7. Funeral service: pp. 8. Extracts from Scripture and a prayer.

8. Teacher's Guide: pp. 8. This contains those Scriptures which are particularly calculated for the instruction of native assistants in missionary labors.

9. Family prayers: pp. 16. There has been only one edition of this tract printed, and it has been out of print more than two years.

10. The Investigator: pp. 13. This is in the catechetical form, and designed to embrace all those questions which the natives usually propose in regard to the new religion, with adequate answers, interspersed with appropriate reasonings and exhortations, closed by a prayer. Two editions have been printed.

11. Abstract of the Old Testament: pp. 56. This contains an account of the creation, fall of man, flood, call of Abraham, Egyptian bondage, giving of the law, settlement in Canaan, and the principal Messianic prophecies, generally in Scriptural language. It embraces nearly all the prophecy of Daniel, and several of the Psalms, and is followed by three or four pages containing extracts from Jewish and Greek history, so far as they serve to throw light on the sacred oracles.

12. Extracts from the New Testament: pp. 72. This selection comprises the advent, principal miracles, several parables, most important instructions, death and resurrection of our Savior, the epistle of Jude and one of John's, with various other instructive portions of revealed truth.

13. The Awakener: pp. 14. As its title indicates, this is an earnest, rousing appeal to the natives, proceeding on the supposition that they have already obtained considerable knowledge of our religion. It is spirited, pointed, and tinctured with much severity.

14. Ship of Grace, a parable: pp. 8. The Burmans are very fond of parables. This is so constructed that a reader who was unacquainted with its origin, would not apprehend its drift, until he had read two or three pages, but by the interest of the parable would be led through, and thus have his mind excited to receive the exposition which follows with much ingenuity and point. It is well liked by intelligent natives.

15. Catechism of Astronomy: pp. 4. Something on this subject seemed indispensable when the crude views the natives entertain, as developed in a former communication, are considered. The most important facts of the science are here concisely presented, with such brief explanations as could be inserted in so small a work.

16. Catechetical Geography: pp. 10. The outlines of physical and

statistical geography are here given. The Burmans apprehend that their country, India, Siam, and China, are the principal portions of the known world. It became necessary to correct their views on this point. Something of this kind was also demanded for the schools.

17. An Abstract of chronological history: pp. 36.

18. Maps. To illustrate the three preceding works, some part of the tracts, and especially the New Testament, maps of the world, of Palestine and of St. Paul's travels, have been lithographed.

19. New Testament. Various detached portions, as single gospels, have been repeatedly published. The first complete edition was issued at the close of 1832. It was commenced fifteen years ago and has undergone numerous and labored revisions, and though it does not claim perfection, may safely be regarded as one of the most accurate and elaborate versions ever made.

The greater part of the Old Testament is translated; and the Psalms, prophecies of Isaiah and Daniel, are ready for the press. It is hoped that the Psalms will be published this year. Two or three other works have been written, which with revision may hereafter be printed. No. 1 of the preceding list was written by Mrs. Judson; Nos. 10 and 13, by Mr. Wade; No. 14, by Mr. Boardman; No. 12 was selected by him. The rest were written by Mr. Judson. The Peguans and the Karens have strong claims on future efforts. I cannot close this communication without earnestly recommending the operations of this mission to the incessant prayers of those who love our Lord Jesus and his cause. "May Zion arise and shine, her light being come, and the glory of the Lord being risen upon her."

ART. VI. *Journal of Occurrences: acquittal of a murderer; festival of the dragon boats; Chinese fast; inundation; Peking.*

June 2d. *Acquittal of a murderer.* In a village belonging to Nanhac, not far from this city, there lived a notorious villain, Kwan Chaoupang. 'There was no wicked deed which he would not do; and the injuries which he inflicted on those around him were very numerous.' He insulted every one, and 'was completely regardless of all law.' On the 28th ult., having some business to transact with a kinsman, he began in his usual manner to insult him; when a young man, a son of the person insulted, seized a knife and killed Chaoupang, "much to the joy of all in the village." The next day, the young man came to Canton and surrendered himself into the hands of the chief magistrate of the district of Nanhac, who went immediately to examine and report the circumstances of the murder. To-day the rumor is, that the young man has not only been acquitted, but has actually received a reward for killing Kwan Chaoupang!

Wednesday, 11th. *Festival of the dragon boats.* Religious festivals, the celebration of the anniversaries of the birthdays of gods and goddesses, heroes and sages, together with numerous other holidays, exert a powerful influence on the character of the Chinese. The interest felt and manifested on some of these occasions is almost incredible. Come what may, the rites and ceremonies of the festival must not be neglected. It is often seen as on the present occasion, that business of every description may be omitted, and the sick and the poor be left to famish and die, but the dragon boats must not be slighted. Only let them be fitting the nature of man, and we object not to recreations; much less do we reprobate an occasional cessation from labor: the Framer of our bodies has made provision suited every way to their necessities; and it is not less our duty to cease

from business during the time which he has appointed for rest, than it is to keep the command, "six days shalt thou labor and do all thy work." Ignorant as the Chinese are of the divine laws, they are of course not guilty in the same degree that those are who knowingly transgress the rules which they acknowledge to be the only true standard of moral conduct: still a heavy charge lies against the Chinese. Multitudes of them know, and multitudes more have the means of knowing, that all their sacrifices to wood and stone, to the winds and waves, are useless; the same too they know respecting the heavy, and sometimes grievous, burdens which they bear in order to support their religious festivals. Yet, knowledge and reason notwithstanding, they obstinately follow the course in which their fathers trod, sacrificing to dumb idols and to devils the good and perfect gifts of the true God. This they do, while the poor and the needy are dying around them for want of food, and the common necessaries of life.

We are urged to make these remarks by seeing hundreds of men, women and children, destitute of food and raiment, sick and dying, on the one side, while on the other, thousands and tens of thousands are going madly after the 'dragon boats.' Of the origin of this singular festival, we shall not now speak, hoping hereafter to give our readers a full and connected account of the Chinese religious festivals, holidays, &c. Suffice it here to remark, that the day has been 'fine,' and one of great noise and bustle; that the number of boats is large and they are well manned, each carrying from ten to eighty or a hundred paddles; and that the races, which commenced a few days ago, will continue for several days to come.

Saturday, 14th. Chinese fast. Governor Loo, has issued an order to the two chief magistrates of the districts of Nanhae and Pwanyu, 'commanding them to interdict the slaughter of animals and to fast for three days, to visit two of the principal temples of the city, to offer incense and pray for fair weather.' This proclamation came out this morning; no beef, pork, &c., has been seen in the markets during the day. The weather has been fair, which leads many of the people to imagine that the change from rainy to fair weather has been caused by the virtue of their rulers; to them therefore they give the praise, and not to God who sends or withholds the rains and the fruitful seasons at his pleasure.

Saturday 28th. Inundation. In the dispensations of the divine Providence, cases may occur in which the benighted pagan will seem to have cause to suppose that his rulers or his gods have power to change the course of nature: but the Most High will not give his glory to another, nor his praise to graven images. Notwithstanding the fair weather of the 14th, the aspect of the heavens was changed on the next day, and on the day following the rain came down most plentifully; and so on several succeeding days, till on the 23d and 24th, by the united influence of high tides and the rains, the water rose eighteen inches higher than it did during the dreadful inundation last August. The waters are now abating; but the damage which they have caused to the rice crop and to the mulberry trees, to houses and human life, is very great. As yet, however, we have heard but few particulars, and must leave the subject for our next number.—Governor Loo, we hear, has just reached the provincial city, having hastened his return in consequence of the inundation.

Peking. Lord Macartney's friend, Sung Chungtang, (old Sung) is at last laid on the shelf; and must in the course of nature soon be laid in the grave. His imperial majesty on the 6th of March last, published a 'vermilion mandate' containing his triennial opinion and decisions concerning the magnates of the land. The hero of Cashgar, the present show scāng, or premier of China, Changling, was first in order. 'His merits,' said the emperor, 'are far renowned beyond the city: his virtues and his heart are equal.' The cabinet minister Tsaou Chinyung, has long labored with diligence, respect and zeal in the military council. He is now upwards of 80 years of age, but his spirits and strength are as usual. The cabinet minister, Footseu, has exerted his energies for many years. He has been a pure and industrious public servant. His age is 86. His spirits are rather good. These three are lucky omens of a prosperous dynasty. (Footseu has since died.)

The emperor names several others, the governors of Keāngnan, Kansuh, &c., and last of all poor Sung, of whom he says; "he is now upwards of eighty years, his strength and his spirits are greatly decreased, and he is hereby ordered to retire with the rank of tootung." This is a sad falling off from the rank of chungtang, which was his style forty years ago.

